

The Baptist Record

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Four Days In October

MC, HMB Set To Host Home Missions Experience

Mississippi College and the Southern Baptist Home Mission Board have joined to present to Mississippians "A Home Missions Experience." Oct. 1-4 at the Clinton campus.

With more than 25 home missionaries on hand for presentations and workshops, with musical performances, and with a commissioning service for newly appointed home missionaries, the program is jam-packed with missions experiences. The entire program is free and open to the public.

Evenings will include a musical presentation on Monday, a Woman's Missionary Union spotlight on Tuesday night, and a dramatic production on Wednesday evening; and Thursday evening will offer the commissioning service with the presentation flags of the 50 states by children from the Baptist Children's Village.

Days will include chapel services at 10 a.m. all four days, classroom visits by the missionaries, and afternoon workshops in missions. The workshops include such presentations as resort

ministries, sign language training, the ministerial student, student mission opportunities, interfaith witness, language missions, US-2 work, women in missions, "the Will of God," and Mission Service Corps.

Evening sessions will be held in the Mississippi College Coliseum, each session beginning at 7:30 p.m.

Monday evening the program includes a musical presentation by choirs from Clinton Baptist churches and directed by Bill Bacon, testimonies by resort missionaries Sam

and Joan Worley, and a new musical by Ed Seabough, who is associate to the executive director-treasurer of the HMB.

Seabough's musical, "Go Then And Be A Witness," will be performed by the Mississippi College Chorale with guest conductor, Buryl Red of New York.

The Tuesday evening service will include music by Alta Woods Baptist Church choir, directed by Gary Anglin, a testimony by Chris Elkins of Hat-

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IRS
Church Schools Rule

By Carol Franklin

WASHINGTON (BP) — The U. S. Senate turned back an attempt to give the Internal Revenue Service the go-ahead on stripping tax exemption from private schools which do not meet certain standards of minority enrollment.

The Senate also added, in effect, a one year moratorium on any new IRS activity concerning the tax-exempt status of private schools.

The action, combined with similar action in the House of Representatives in July, means that the IRS proposed revenue procedure on private schools is dead at least through 1980.

Sen. Jacob Javits, R-N.Y., was defeated by a 54 to 31 vote in an attempt to remove from the Treasury-Postal Service Appropriation Bill a section forbidding the IRS to use any funds under the measure to carry out a proposed revenue procedure first announced last August. That procedure would deny tax-exempt status to private schools which have very low minority enrollment and have not shown affirmative action in recruiting such students.

Sen. Jesse Helms, R-N.C., succeeded in attaching the moratorium amendment which the House of Representatives had earlier approved. His amendment would prohibit the IRS

from using funds under the bill for any regulations which would cause the loss of tax exemption to private, religious, or church-operated schools unless in effect before August 22, 1978. The vote was 47-43.

The IRS issued the proposed revenue procedure on August 22, 1978, designed to deny tax-exempt status to private schools which do not meet a quota of minority students. The proposal was greeted by a storm of protest from private educators. After hearings in December, the IRS issued a revised version in February. This also failed to please private school operators. Hearings were then held in the Congress.

The amended Treasury-Postal Service Appropriation Bill passed the Senate by a final vote of 88-2. The House has already passed it so the measure now goes to conference to work out differences between the two versions.

Hurricane Victims Sent Funds, Help

By Ruth Fowler

RICHMOND, Va. (BP) — Southern Baptists, through the denomination's Foreign Mission Board, are sending \$85,000 for relief and an 11-person medical team to begin aid to Caribbean hurricane victims.

Hurricane David swept through the Caribbean during the long Labor Day weekend, taking lives, destroying crops and property, contaminating water supplies and closing down industry.

Medical care, food, and blankets are among the first needs missionaries will try to meet.

Foreign Mission Board officials released \$40,000 in hunger funds to missionaries to begin food distribution in the Dominican Republic. Another \$25,000 in general relief funds will be used for blankets, medical supplies and chartering a plane to get the supplies into the country. Many of the medical supplies will be donated by

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Christian Action Commission Schedules 1980 Special Events

A Christian Action Commission budget of \$94,000 for 1980 was approved by the commission last week during its meeting in Jackson. A major portion of the budget, \$23,300, was set aside for promotion items for the seven programs assigned to the commission.

The chairman, W. W. Walley, a Waynesboro physician, presided over the meeting.

The commission also established the dates for a number of seminars and suggested a month of anti-gambling education for January of next year.

The Commission approved a progress report of a special committee to review the personnel and committee organization. Currently, the Commission work is divided into four committees: administrative, program, literature, and legislative. The program committee, chaired by James Travis, reported a number of activities scheduled for 1980, beginning with the Human Relations Seminars in January on the theme, "Living the Responsible Life."

The dates are January 14-17, with seminars at First Baptist Church, Brookhaven; Baptist Building; Mississippi Baptist Seminary; First Baptist Church of Starkville; and Baptist Student Center, Moorhead. He also announced a special conference on Women in the Church to be held at Northminster Baptist Church, Jackson on February 25-26. Among the resource people already committed are Dr. and Mrs. Frank Stagg of Southern Seminary; Sarah Frances Anders of Louisiana College; and Harry Hollis, Southern Baptist Christian Life Commission.

The purpose of the convocation will be to explore the biblical teaching and practices concerning the gifts and roles of women in the churches and the application of these principles in our time. "Southern Baptists would be better in both Bible teaching in our Sunday Schools and in our missionary enterprise if it were not for the dedicated women of the past and present," Travis stated. "And in the emphasis of

Bold Mission Thrust perhaps even better ways can be found from the biblical heritage for their fulfillment of service through our churches."

The Gulfshore Singles Retreat date for 1980 was set for May 23-26, which is the Memorial Day weekend, while the Family Enrichment Week was set for July 1-5 at Gulfshore. Emphasis will also be given to Christian Home Week May 4-11; Christian Citizenship Sunday, June 29; and World Hunger Day on Aug. 6.

The Literature Committee, chaired by Ann Allen of Columbus, reported on a thorough review of the literature and brought several recommendations to the Commission. The Commission will distribute the new Issues and Answers series of tracts prepared by the SBC Christian Life Commission to pastors for their examination.

The Legislative Committee, headed by Marvin Graham of Foxworth, commended those associations that have been conducting legislative in-

(Continued on Page 5)

Baptist Stewardship Plan Joins South African Races

By Anne McWilliams

A small coin, the widow's mite, linked to the study of Christian stewardship and handed out by a Mississippi pastor, has changed the life of a man in South Africa.

And for the first time in their history, black, white, Coloured (of mixed descent), and Indian churches in the Baptist Union of South Africa have joined in a single project—promoting stewardship in their churches.

Working with them were 47 Southern Baptist pastors from Mississippi, Louisiana, and Arkansas, four black Zimbabwe Rhodesian pastors, and eight Southern Baptist missionaries who led stewardship training classes in 134 of the 200 Baptist churches in South Africa.

Thirty-one men and six pastors' wives were on the Mississippi team coordinated by John Alexander, director of the Stewardship Department, Mississippi Baptist Convention Board. The group left the States August 5 and returned August 28.

Widow's Mite

During the second week in South Africa, Ferrell Cork, pastor of First Church, Aberdeen, taught at Schauderville Church, Port Elizabeth, a Coloured church. On Sunday night Gordon Smith came to the Schauderville conference, curious to see the American he'd heard advertised on radio. Smith was an educated man who had taught school for 30 years. He

was well-to-do. His oldest son was a medical doctor. But he was an atheist. Members of the church and community had kept him on their prayer lists for many years.

As a visual illustration, Cork handed out widow's mites he'd gotten in Israel. Gordon Smith took his coin home and fingered it for hours. He kept thinking, "The widow had so little, and yet she gave her all to God. I have so much to give, but I have given God nothing."

Tuesday noon Smith returned to the church and asked Cork, "Can God save an atheist?" The pastor counseled with the man and he accepted Christ.

Wednesday night, when Stephen Felix heard of Smith's conversion, he said, "If God can save an atheist, he

can save an alcoholic. I want to accept Christ, too." As a result, attendance doubled on Thursday night. Sixty-five were present at the 75-member church.

Finding a need for budget planning for the entire church program and planning based on the church's ministries, the men outlined a training program, using Cecil Ray's book, "Living the Responsible Life." The emphasis of the church study course book is on helping the Christian see his stewardship as related to God's purpose for possessions, God's plan for reclaiming his world, and the Christian and giving.

Stewardship conferences were also held in four Baptist colleges and at one Baptist seminary in South Africa.

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Fling



Tanner



Lyle



Seabough

August Giving Was Near Record For Mississippi

August was the second best month in the history of missions giving in Mississippi with \$979,804 channeled to missions causes through the offices of the Mississippi Baptist Convention Board from the churches of the state, according to an announcement by Earl Kelly, executive secretary-treasurer of the board.

The only month surpassing August

in missions gifts was January of this year, when the total was \$991,875.

The August gifts were \$101,403 more than for the same month of last year and represented a gain of 11.5 percent over last year. For the year to date the missions gifts have been \$6,698,302, which is \$822,615 more than for the same period of last year. This is a 14 percent increase.

The August gifts brought the total missions giving for the year from a budget deficit for seven months of \$114,835 to a budget surplus for eight months of \$31,635.

Last year through August 66.6 percent of the total income of \$8,819,717 had been received. Last year's budget was \$8,636,000. Through August of this year 67 percent of the annual budget of \$10 million had been received.

"Missions continues to be a priority item with Mississippi Baptists," Kelly said. "They honor the Lord with their continued concern for their neighbors at home, their fellow Americans all over this nation, and the lost all around the world where ever the message can be preached."

Camp Garaywa Will Get State Missions Gifts

By Marjean Patterson
Executive Director
Mississippi WMU

For the past thirty-two years Camp Garaywa has stood in a strategic place in the life of Mississippi Baptists. Having been begun as a summer camp for young people, girls and boys in WMU youth organizations in our churches, its ministry soon expanded to provide leader training for WMU, retreats and assemblies for other Baptist Building units of work, and for a host of other activities.

Men and women are standing in places of significant leadership today who spent time at Garaywa during the formative stages of their lives.

Garaywa will be the grateful recipient of \$85,000 from this year's Margaret Lackey Offering for State Missions. An allocation of \$50,000 has been designated for Garaywa operations, while \$35,000 will go toward making improvements in the physical facility.

Central air conditioning and heating systems have been installed at Garaywa, and the three bath houses have been totally — and beautifully — renovated. Final payment for these welcome changes will be provided from this year's State Missions Offering.

High Attendance And Picture Day: Oct. 28

Sunday School High Attendance and Picture Day is being promoted by the Mississippi Baptist Sunday School Department.

The Sunday will be October 28 in all Mississippi churches and in the Southern Baptist Convention.

Sunday Schools are encouraged to make a group picture of everyone present on Sunday morning, Oct. 28. The state Sunday School department is requesting a picture from Sunday Schools that could mail a print to Box 530, Jackson, Miss., 39205.

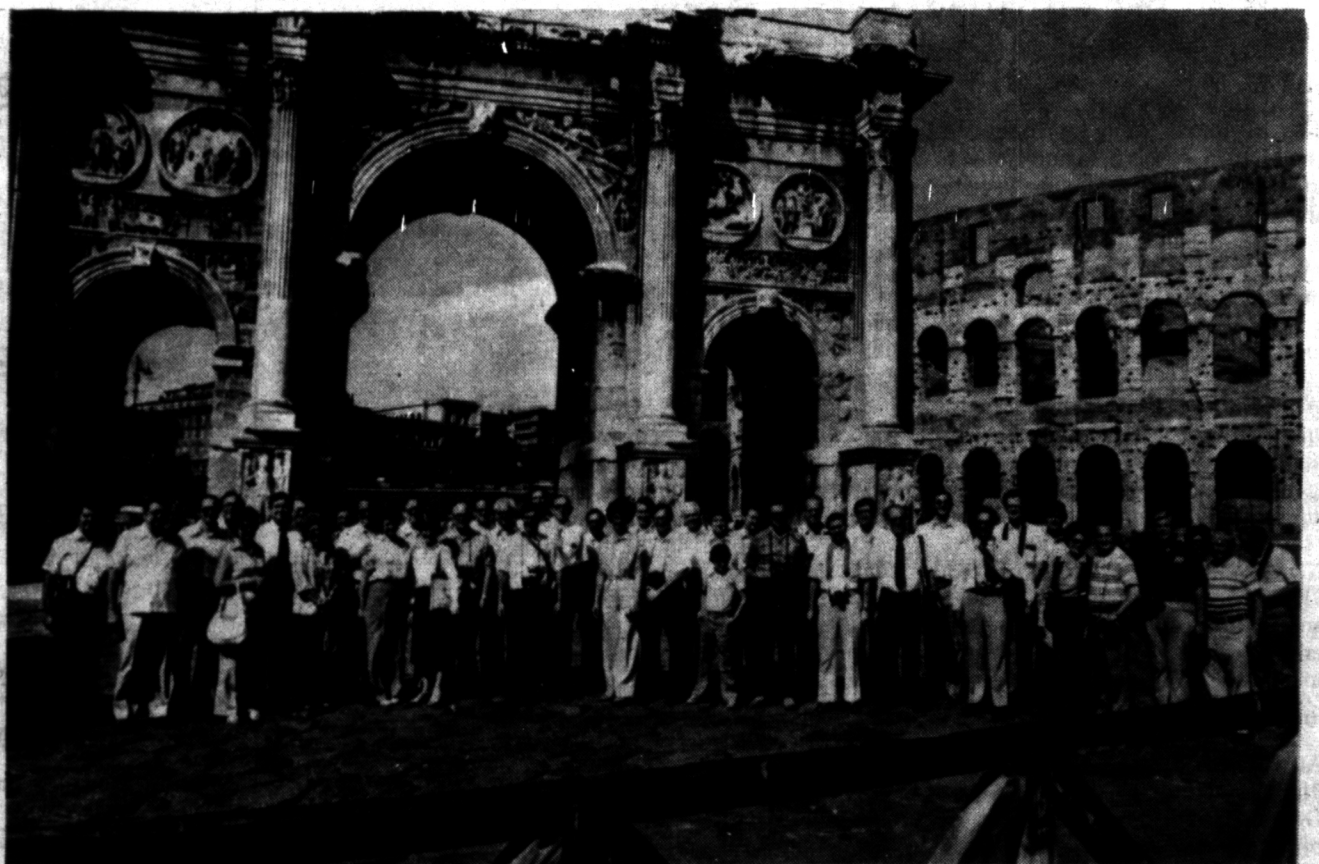
An effort will be made again this year to secure a statewide Sunday School attendance total. Each associa-

tional director of missions and associational Sunday School director is being asked to coordinate their reports from local churches within each association.

The state Sunday School department will begin calling each association on Monday, Oct. 29, to get reports from all 76 associations.

Statewide goal for attendance that Sunday is 225,000 attending Bible study.

All Sunday School directors are receiving a personal letter from Bryant Cummings, director of the state Sunday School department, with suggestions for promotion of this High Attendance and Picture Sunday.



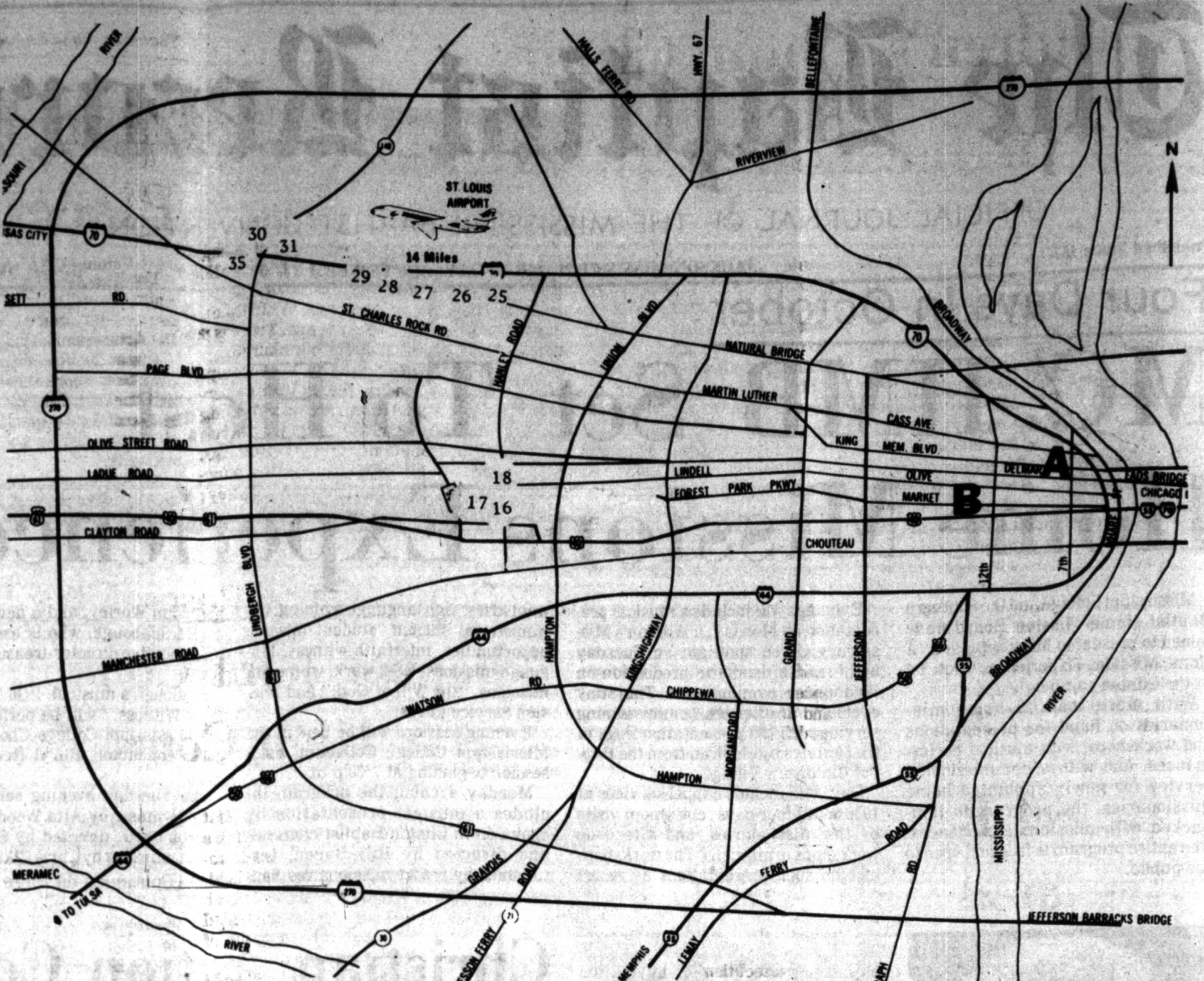
Forty-two from Mississippi and Louisiana were among stewardship team members who taught in South Africa. They are pictured in Rome. Left to right: Tommy Mellinger, Krotz Springs, La.; John Alexander, Jackson; Leland Hogan, Petal; Gordon Sansing, Pontotoc; Billy Johnson, Hattiesburg; Helen Alexander, Jackson; Ferrell Cork, Aberdeen; P. A. Michel, Brookhaven; Billie Cork, Aberdeen; Clyde Little, Forest; Gowan Ellis, Noxapater; Kay Ellis, Noxapater; Joe Ratcliff, Collins; Myrtle Welch, Alexandria; Grady Welch, Alexandria; Tom Hudson, Jackson; Lowell Reichardt, Pollock; Bill Pruitt, III, Picayune; Hugh Poole, Macon; Charles Holfield, Liberty; Bryant Cummings, Jackson; Anona Stewart, Coffeeville; John Hopper, Meridian; Donnie Stewart, Coffeeville; Bob Barnes, Poplarville; Jonathan Hamilton, Meridian; Roy McHenry, Madison; W. E. Corkern, Hernando; Jackie Hamilton, Meridian; Chester Vaughn, Jackson; J. Roy McComb, Columbia; Ed North, Quitman; Harris Counce, Ripley; Leo Barker, Baldwin; Ralph Graves, Laurel; L. H. McCollough, Bastrop, La.; Sarah Jordan, Vicksburg; Harold Jordan, Vicksburg; Jerry Hilbun, Jackson; Lewis Fitts, Baton Rouge, La.; Ulvie Fitts, Tupelo; and John Hilbun, Jackson.

A. Convention Center and Pastors' Conference

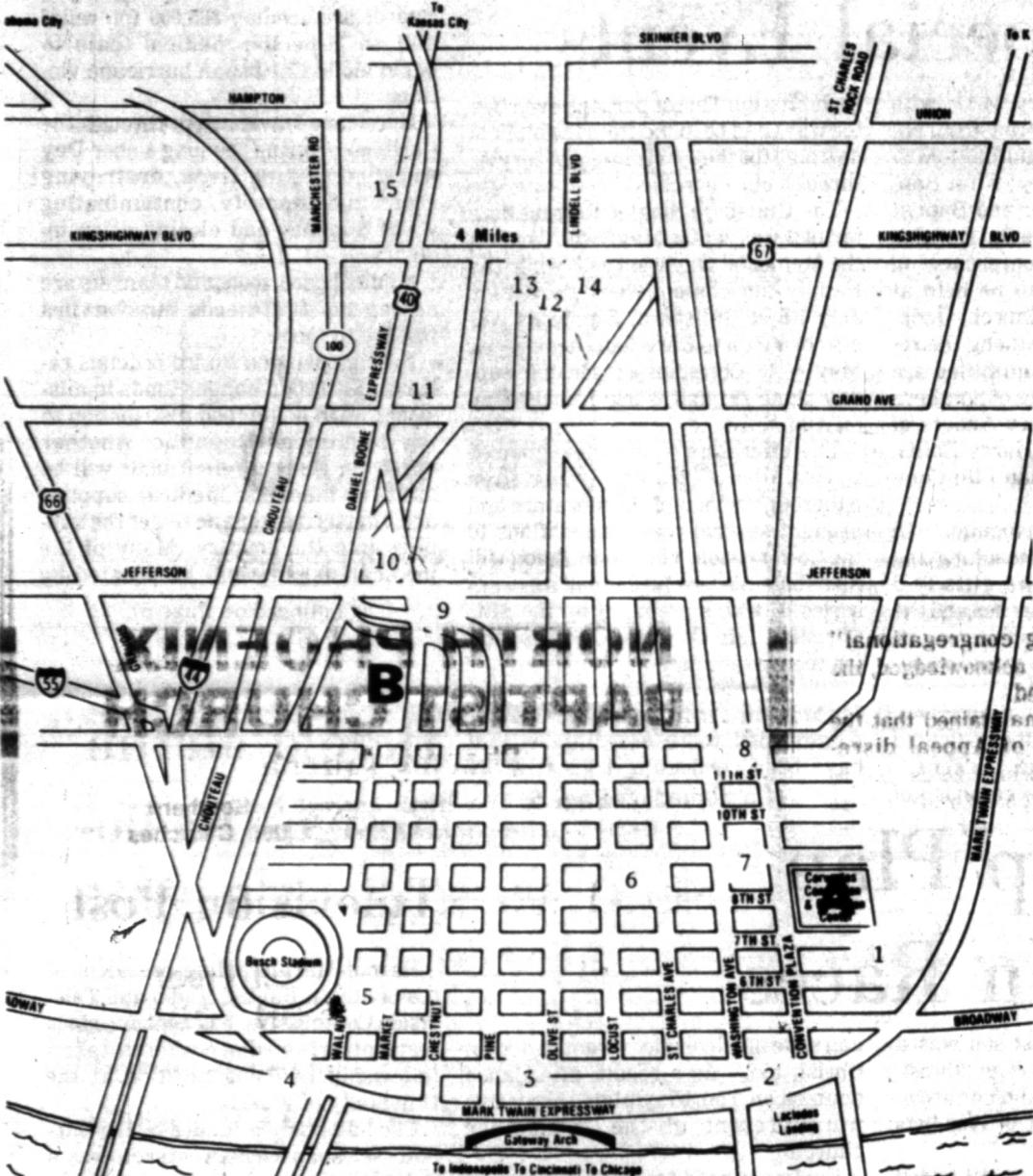
B. WMU Meeting

Map No.	Hotel	Single	Double	Twin	Triple	Quad
1	Sheraton St. Louis	\$49	\$59	\$59		
2	Bel Air Hilton	\$46-50	\$54-58	\$54-58	\$+9	\$+9
3	Holiday Inn-Riverfront	\$42-46	\$50-54	\$54		
4	Stouffer's Riverfront	\$40-42	\$50-52	\$50-52	\$60-62	\$70-72
5	Marriott's Pavilion	\$49	\$59	\$59	\$63	\$68
6	Mayfair Hotel	\$38	\$46	\$46	\$54	\$62
7	Lennox Hotel	\$26-28	\$30-32	\$32	\$36	\$40
8	Best Western-St. Louisian	\$25	\$33	\$33	\$38	\$43
9	Holiday Inn-Downtown	\$35-42	\$44	\$44		
10	Rodeway Inn-Downtown	\$35-44	\$44	\$44	\$48	\$52
11	Ramada Inn-Downtown	\$29-50	\$35-50	\$35-50	\$41	\$46-50
12	Bel Air West	\$34-38	\$40-44	\$40-44		
13	Forest Park Hotel	\$35-40	\$35-45	\$35-45		
14	Chase Park Plaza	\$40-50	\$46-56	\$46-56	\$56-66	\$66-76
15	Quality Inn-Forest Park	\$28-32	\$32-38	\$38		
16	Holiday Inn-Clayton	\$32	\$37	\$37		
17	Ramada Inn-Clayton	\$30	\$42	\$42	\$42	\$42
18	Clayton Inn	\$36-43	\$44-51	\$44-51	\$+4	\$+4
25	King's Inn	\$32	\$39	\$39	\$46	\$53
26	Ramada Inn-Airport	\$36	\$42	\$42	\$48	\$54
27	Rodeway Inn-Airport	\$29	\$34	\$34	\$39	\$39
28	Musial & Biggies Hilton	\$33	\$41	\$41		
29	St. Louis Marriott	\$49	\$54	\$54	\$57	\$60
30	Holiday Inn-North	\$34	\$42	\$42	\$46	\$50
31	Executive Inn-International	\$27	\$30-33	\$33	\$36	\$39
35	Sheraton Airport	\$34-36	\$38-40	\$38-40	\$42-44	\$46-48
38	Sheraton West Port	\$38	\$44	\$44	\$50	\$56

NOTE: Stouffer's Riverfront is headquarters hotel.
WMU headquarters is Holiday Inn Riverfront.



AREA MAP



DOWNTOWN

Housing Request Form
Southern Baptist Convention
June 10-12, 1980 —
St. Louis, Missouri

Use Of Form

The attached form has been designed for use by the St. Louis Convention and Visitors Bureau to be used by conventions being held in St. Louis. All individuals wishing to make hotel reservations for the Southern Baptist Convention must use this type of form. No phone reservations will be accepted by the St. Louis Housing Bureau.

While it may seem that the use of this form is inconvenient, it will assure all individuals an equal chance of securing their desired accommodations. It will also result in early confirmations by the hotels.

NO CONVENTION SHUTTLE BUS SERVICE IS PLANNED. Public transportation is available. There is plenty of parking at the Convention Center.

Who Should Use The Form

All individuals wishing hotel reservations should use this form.

Groups wishing ten (10) or more rooms must make these block reservations by contacting: GROUP RESERVATIONS, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tennessee 37219, phone (615) 244-2355. The St. Louis Housing Bureau will not accept block reservations of nine rooms or less without individual names. This procedure is employed to assure that individual messengers will have access to all hotels under the policies adopted by the Southern Baptist Convention.

How To Use The Form

PART I — Accurately fill in the requested information. The confirmation will be mailed to the person whose name appears in Part I.

PART II — From the accompanying map, select four hotels of your choice. Place the name of the hotel on the line in Part II, in the order of your preference. You must select four (4) hotels.

PART III — Fill in all information requested for the room you wish to reserve. If you need more than one room, use a second sheet. Photo copies of the form may be used.

DETACH THE FORM AND MAIL IT TO:

SBC Housing Bureau
1375 North Highway Drive
St. Louis, Missouri 63026

NOTE: Housing requests postmarked prior to September 1, 1979, will be returned unopened.

Further Information

If you have need for further information, contact: HOUSING INFORMATION, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tennessee 37219; phone (615) 244-2355.

ADDITIONAL FORMS ARE AVAILABLE FROM YOUR STATE OFFICE.

SOUTHERN BAPTIST CONVENTION
JUNE 10-12, 1980 ST. LOUIS, MO

OFFICIAL HOUSING REQUEST FORM

PLEASE READ CAREFULLY.

- PLEASE PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID COMPUTER PROCESSING.
- SHOULD MORE THAN ONE (1) ROOM BE NEEDED, SUPPLEMENTAL ROOMS LIST MUST BE ATTACHED USING SAME FORMAT AS IN PART III.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

PART I INSTRUCTIONS: Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS)

If necessary, photo-copies of this form may be used to make additional reservations.	(FIRST NAME)	(LAST)
	(STREET ADDRESS OR P.O. BOX NUMBER)	
	(CITY)	(STATE) (ZIP - U.S.A.)
	(Area Code)	(PHONE NUMBER)

MAIL TO
SBC
HOUSING BUREAU
1375 NORTH HIGHWAY DRIVE
ST. LOUIS, MISSOURI 63026

Must be received by
Housing Bureau no
later than May 9, 1980

PART II

INSTRUCTIONS: Select FOUR Hotel/Motels of your choice. No request will be processed without FOUR choices.

FIRST CHOICE	_____
SECOND CHOICE	_____
THIRD CHOICE	_____
FOURTH CHOICE	_____

PART III

INSTRUCTIONS: 1. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.
2. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
3. SUPPLEMENTAL LIST FOR ADDITIONAL ROOM MUST USE SAME FORMAT.
4. PRINT OR TYPE LAST NAME FIRST.

Guest Names (print last name first)

1	3
2	4

Arrival Date _____ Departure Date _____

Arrival Time _____

Check type of room desired:

Single (1 bd/1 pr)	Triple (2 bd/3 pr)
Double (1 bd/2 pr)	Quad (2 bd/4 pr)
Twin (2 bd/2 pr)	Other (specify) _____

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying map. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date received. Confirmations will come direct from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Cancellations and other changes must be made through the confirming hotel.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION

Children's Choir Clinic Set In Jackson With Boyter

Mabel Stewart Boyter will be leading a statewide Children's Choir Clinic on September 28-29, at First Baptist Church, Jackson.

Sponsored by the Church Music Department of the Mississippi Baptist Convention Board, the clinic for children's choir workers and ministers of music will begin with registration and browsing from 5 p.m. to 6:30 p.m. on Friday. Mrs. Boyter's sessions will begin at 6:30. In these sessions she will demonstrate, with younger and older children, the musical progress a child makes as a result of a continuing, well-planned course of study. Browsing rooms will be prepared displaying materials for three age levels (pre-school, younger and older children.).

A well-known consultant in church music, children's choirs and music education, Mrs. Boyter is a graduate of Converse College. She has done post-graduate study at the Eastman School of Music and at other leading training centers in the United States. She is director of children's choirs at Second Ponce de Leon Baptist Church in Atlanta, Ga.

Faculty assignments in many national church music convocations as well as state and local participation in festivals and workshops are included in her active schedule. Her published teaching aids are used widely in both music education and church music fields.

As a director of children's choir festivals, seminars and workshops, Mrs. Boyter displays a rich background of training and experience plus a keen understanding of how children learn and are motivated. She is eminently qualified to demonstrate techniques

for the musical development of young children, according to Dan Hall, MBCB church music director.

The clinic will conclude at 12:30 p.m. on Saturday, September 29. There is a \$10.00 registration fee per church.

Pre-registration may be accomplished by sending the number of persons to attend from each church along with the registration fee to the Church Music Department, P. O. Box 530, Jackson, MS 39205. For further information, contact Sarah Talley, 354-3704.

Zion Hill RA Softball Team Places Third In Nationals

The Zion Hill Baptist Church Royal Ambassador Softball Team of Wesson has won third place in national finals of the American Softball Association.

It was the first time Mississippi has ever been represented at the nationals and the first time in the history of the national finals that a team has placed in the top ten on its first trip to the nationals.

The finals were placed in St. Louis, Mo. the first week of August.

The 16-18 year old boys' team from Zion Hill is coached by Ronnie Earls and Jim Lowrey of Wesson. The team has represented Zion Hill Church for four summers. Now they have a three-foot national trophy.

The last week of June, 1979 they won over-all first place in the yearly state ASA finals held in Tupelo.

In the national finals, only one team can be represented from each state. Coach Earls said that some church teams enter, but most of the teams enter as independents.

The overall top official in the finals told Coach Earls upon his arrival at the Stratford House in St. Louis that the other teams and coaches had already decided that Zion Hill would be the first team to go home because all the other 26 teams were State All-Stars and the Zion Hill boys were all from the Wesson area churches.

Earls said they called the Wesson boys country "Rednecks" because they came in on the Lawrence Academy school bus instead of chartered buses like the other teams.

"This made the Zion Hill boys even more proud of their trophy and they feel sure now that if they are able to return to the nationals next year the other teams will show them more respect," Earls added.

The Zion Hill RA's are: Francis Horton, Dwayne Nesmith, Chuck Jones, Chet Mercier, Lee Earls, Greg Ferrell, Eddie Maher, Tim Mullins, Tim

Weeks, Ricky McInnis, Mitch Wooten, Bruce Smith, Herbert Ramsey, Dale Lowery, Danny Lowrey, Marion Smith, and Joe Lewis.

Sylvarena Baptist Church of Wesson honored the RA's and their coaches at church services one Sunday and treated them to lunch. Zion Hill honored them in the same manner the following Sunday. Jerome McLendon is pastor of Zion Hill Baptist Church, which is in the Copiah Association.

Laurel Beer Ordinance Declared Null And Void

The beer ordinance in Laurel that pastor Terry Booth testified in court that he broke, was declared null and void by Judge J. Larry Walters last Thursday.

The ordinance in question has banned Sunday sales of beer in Laurel. Booth, pastor of Laurel's Indian Springs Baptist Church, had said under oath in court that he bought a beer on Sunday from the O. L. Blue Curb Store in Laurel.

The sales clerk had sworn under oath that he had never seen Booth until he came into the store with police officers to prefer charges of selling beer on Sunday. Neither had corroborating witnesses.

In the trial, the defense moved that the ordinance be declared null and void on several points, one being that the new ordinance did not nullify the old one. That was the point on which Judge Walters made his declaration.

This means that though Booth and members of the Laurel Southern Baptist pastors had campaigned for an effective beer ordinance, the city now has none. Now state law prevails.

Said Booth, who had been willing to

face prosecution for buying the beer illegally in order to point out illegal sales, "We're back to square A."

He said that the pastors would not quit in their efforts to have an effective ordinance produced.

Sermon Manuscript Entries Due Oct. 1

NASHVILLE — The deadline is Oct. 1, 1979, for Southern Baptist preachers to submit an entry in the fourth search for Award Winning Sermon Manuscripts, sponsored by the church administration department of the Southern Baptist Sunday School Board.

Original sermons should be submitted under the categories of Evangelism, Home and Family, Christian Ethics, Church, and Christian Commitment. The sermon must have been preached within the last 12 months by a Southern Baptist preacher to a Southern Baptist congregation to be eligible. Any Baptist preacher who has not already received Award Winning Sermon recognition may participate.

A special evaluation team composed of preaching professors from Southern Baptist seminaries and former pastors serving at the Sunday School Board will select the 15 Award Winning Sermon manuscripts.

Sermons should be typed on white bond paper, double-spaced, with 25 lines on each page, 56 characters per line.

Outstanding manuscripts in each category will be purchased and published in a book, Award Winning Sermons, Volume 4, or Proclaim magazine. Plaques will be presented for outstanding sermons in each category next June or July.

Sermon entries should be sent by Oct. 1 to Award Winning Sermons, Pastoral Section, Southern Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

Long Island, N. Y. (EP) — The minister of New Hyde Park Baptist Church here has become the target of a \$10 million "harassment" suit he claims is in retaliation for his church's efforts on behalf of a converted Jewish college student. He says she is now being "deprogrammed."

to sue not only the retirement facilities themselves but their sponsoring denomination as well. The suits total \$366 million.

United Methodist Church theologians and historians testified in the California court that their church polity is congregational, rather than strictly hierarchical. But the court of appeals ruled last March that the UMC is a hierarchical church.

Nearly a year earlier, a lower California court had held that the UMC is no more than a spiritual confederation and not a legal entity that could be sued under California state law. That court warned that allowing the retirement home residents to sue the church "would effectively destroy Methodism in this country" and "would have a chilling effect on all churches and religious movements by inhibiting the free association of persons of similar religious beliefs."

The Baptist Joint Committee brief, written by research director John W. Baker, argued that the diversity of church polity among denominations requires courts to refrain from placing them into the categories of "hierarchical" or "independent." Various shades between the two extremes, including "quasi-hierarchical," "modified hierarchical," "connectional," and "cooperating congregational" churches, must be acknowledged, the argument continued.

The brief also maintained that the California Court of Appeal disregarded state law which holds that in matters of church polity or discipline "the state, and its courts, have no legitimate concern or jurisdiction."

The Baptist brief underscored that point by declaring that "because ecclesiology is based on theological beliefs and understandings, the state is not a competent definer or interpreter of the nature and pattern of religious intraorganizational relationships."

Without question, however, the issue in the California case which most concerns denominational officials of all faiths has to do with the legal obligations of agencies and institutions bearing their names. The Baptist Joint Committee brief declares that the California decision, if allowed to stand, "would unconstitutionally mandate the demise of religious denominations as they now exist."

The Baptist agency also stated that it finds "offensive" the notion that because various churches and institutions share the same name, any one of them may be legally accountable for the others. Noting that most Baptist churches have chosen to cooperate for missionary, evangelistic, and social purposes, the brief warns that the California court position would even make local congregations liable for the actions of any other local church.

The high court will take the Baptist brief under advisement along with those of other groups urging the justices to accept the case for full argument and decision.

Kellys Head For Rowden Memorial Services In Israel

Earl Kelly, executive director of the Mississippi Baptist Convention Board, and his wife Marjorie, will be going to Israel to help in a week long memorial on the anniversary of the death of Paul Rowden.

Rowden died of cancer on Oct. 3, 1959. His widow, Marjorie, married Kelly this past year.

The memorial will take place in Nazareth at the Paul D. Rowden Memorial School, a primary school connected with the Nazareth Baptist Church. The week of services runs from Sept. 30-Oct. 7.

In connection with the anniversary, the book "Paul D. Rowden—Witness to Israel," will be released in Arabic. It is already in print in English by Broadman Press, according to Kelly.

Liaison for the school, missionary Dale Thorne, said that all school staff including the headmaster, are Arabs. They teach English, Arabic, and Hebrew. There are 575 students in the program from grades 1-12.

Fuad Sahkine is pastor of Nazareth Baptist Church. He is a graduate of Gardner-Webb College in North Carolina.

On their way to Israel the Kellys will stopover in England. He will preach at Carey Baptist Church in Moulton on Sunday morning, Sept. 23, and at Philip Doddridge Congregational Church, that evening.

Mrs. Kelly will be speaking at Nazareth throughout the week of services. The Rowdens served as foreign missionaries in Israel from 1952 until Paul's death in 1959. Marjorie returned to the United States and enrolled at New Orleans Seminary and later spent 16 years on the staff of William Carey College in Hattiesburg.

The trip has been paid for by interested individuals.

Mississippi Baptist Activities

- Sept. 18 Minister Support Workshop, FBC, Batesville, 10 a.m.-5 p.m. (CMR/CA-PM)
- Sept. 19-Oct. 2 Senior Adult Chautauqua Tour, Glorieta, 10 a.m., 19th-5 p.m., Oct. 2
- Sept. 20 Minister Support Workshop, Wm. Carey College, Hattiesburg, 10 a.m.-5 p.m. (CMR/CA-PM)
- Sept. 21-22 GA Mother/Daughter Weekend, Camp Garaywa, 4:00 p.m., 21st-Noon, 22nd (WMU)
- Sept. 21-22 Ethnic Evangelism Project, Baptist Building, Jackson, 7 p.m., 21st-3:30 p.m., 22nd (CoMi)
- Sept. 22 Discovery: Your Tomorrow, Delta State University BSU, 9:00 a.m.-4:00 p.m. (CA-PM)

Baptist Leaders To Appear On National TV, Sept. 23

FORT WORTH, Texas (BP) — Adrian Rogers, new president of the Southern Baptist Convention, and Harold C. Bennett, new executive secretary-treasurer of the SBC Executive Committee, will appear on the NBC-TV network, Sept. 23.

The program, "The Thrust Toward 2000," will be produced by NBC in cooperation with the Southern Baptist Radio and Television Commission. Rogers and Bennett will be presented in an hour long conversation moderated by NBC's Russell Barber. It will begin at 5 p.m., Eastern Standard Time, although air time may vary in different areas.

Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., was elected president of the Southern Baptist Convention at its Houston meeting last June. Bennett succeeded the recently retired Porter Routh, Aug. 1, 1979, as chief executive of the Nashville-based Executive Committee.

Barber is expected to ask about such things as the denomination's Bold Mission Thrust to reach everyone in the world with the Christian message by the year 2000, and the inerrancy discussion (whether the Bible is the inspired, inerrant, infallible word of God) taking place among many Baptists today.

"These men are two of our denomination's newest leaders, and when NBC approached the Radio and Television Commission about interviewing them, we felt it would provide the nation with additional insights into our denomination," said Robert B.

Taylor, head of the Radio and Television Commission's broadcast division. Taylor said the program would be taped in New York Sept. 21.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

No fight at Houston . . .

Convention not about to split

It is with a great deal of reluctance and some amount of anxiety that these lines are written. The Baptist Record has no desire to enter into a discussion with any other publication, but I feel that the interests of Southern Baptists would be served at this time by a critical look at another publication's story.

The Moody Monthly in its September issue has come out with its report of the Southern Baptist Convention. That report is beginning to claim more than a little attention. A Mississippi pastor has been in my office to say that the report helped to fan the flames of a controversy that might go away if it were allowed to. An out-of-state pastor has written (see Letters to the Editor) to say that the Moody Monthly report was enlightening and clarifying and reports facts he didn't see anywhere else.

Let me say right off that the Moody Monthly writer, Jim Hefley, is a friend of mine; and I receive no joy in pointing out areas where we do not agree, but we do not see it the same way.

The Moody Monthly uses the term, "inerrantists." For want of a better term, we will use it. I don't like it, if for no other reason than there are many, many who hold to the inerrancy of the Scripture who are not counted among this group. But it is a descriptive word, and we will use it.

Two Factions

Moody presents the situation as if there were two factions squared off against each other and that one had wrested victory as the result of a determined effort. The inerrantists went there after some amount of organizational effort, but it wouldn't be correct to say they hammered out a victory. For one thing, they found that many messengers were in pretty general agreement with them.

Hefley says, in his Moody Monthly story, that the Southern Baptist Zion "appears to be cracking in a struggle over what constitutes truth in Scripture." But that is precisely where the convention found its common ground in Houston. He claimed a victory for the inerrantists, but in actuality there was no fight. The convention over-

whelmingly adopted a motion by Wayne Dehoney (who was not aligned with but was supported by the inerrantists) that said that as the Statement of Baptist Faith and Message says the Bible "has truth without any mixture of error for its matter" it is speaking of the entire Bible. It is not saying that the Bible contains truth without error as a part of its contents along with other material. Moody Monthly continued by saying the inerrantists "have been denied an official vote on their belief by skillful parliamentary maneuvering by committees and denominational leaders." But such votes have been taken year after year as there have been attempts to amend resolutions that have come before the conventions. The amendments have all been voted down, not because the messengers didn't believe in inerrancy but because they saw no reason to spell it out.

The Moody Monthly story declares that none of the Baptist state papers received a transcript of the dialog that revolved around the Dehoney motion and probably led to its overwhelming adoption. The Baptist Record ran that transcript in our issue of July 19.

Nothing to Split

The magazine seems to be declaring that a split is imminent, but there is nothing to split. The churches cooperate voluntarily, and they can cease to do so anytime they want to, but they are not going to choose sides and split. The only way forcibly to eliminate churches from the fellowship is to refuse to seat their messengers to the convention, and this cannot happen as long as the messengers are qualified according to the constitution. The only requirements are that a church is in sympathy with the convention's purposes and work and is a bona fide contributor.

The inerrantists don't want a split. They do say there are seminary professors being paid by the Cooperative Program who are teaching fledgling pastors that the Bible is not the Word of God in its entirety. Whether there are or not, I don't know. I only know that the reports that I have heard about and

have checked on have not turned up anything.

It is true that the inerrantists went to the convention with the idea of seeking to put their people in all three presidential positions and submit a slate of trustees for election that was different from the one submitted by the convention's nominating committee. The nominating committee had been nominated by the committee on committees. The committee on committees was appointed by the president and two vice-presidents. Moody Monthly says the inerrantists won two of the top three positions. The inerrantists nominated three people for the three positions. One of their nominees won—Adrian Rogers. He would have won regardless of who might have nominated him. Their nominees for first and second vice-president both lost in run-offs. The second vice-president is a member of the Baptist Faith and Message Fellowship, but this was not a factor in the election. No one knew it until after the election. He defeated the inerrantists' candidate. The inerrantists never submitted their trustee slate.

Not Saying Much

Moody Monthly declares that the inerrantists are pushing to wrest control of the convention and their opponents are determined to elect a moderate in 1981. Perhaps so, but neither group is saying much about it. It must be remembered that of the 16,000 to 20,000 who attend conventions, no more than two dozen get involved in the machinery of elections. The many thousands who are not involved in the machinery do just about as they please, and there is not much anyone can do to change them from that course.

Then finally Moody Monthly says that a state paper editor had declared that "we'll" have the advantage in 1981. The editors are not part of the machinery. We don't take sides. If we see something we feel is out of order we will comment on it, but that doesn't mean we are aligning with a certain group. We participate as individuals, but we should not use our papers to further the causes of any side group, regardless of its purpose. Our job is to

look to the well-being of the convention as best we can as we understand it.

And this is the reason for writing these lines. The Moody Monthly is a respected publication, and it has many readers among Southern Baptists. More than the two mentioned above expressed concern about its story. The story indicates that there are two factions of the Southern Baptist Convention on a collision course and the resulting confrontation might be shattering. But the Southern Baptist Convention doesn't work that way. There may be factions at work made up of small groups of people, and for any given period of time a faction may have so much influence as to control the convention. But even if a group controls it for a year, which is highly unlikely, that same group may be completely out of the picture the next year.

Due Viewpoints

This is one reason we should not decide to have the conventions at one place every year or narrow the convention sites to four cities. Southern Baptists are different all across the country, and all are due their viewpoints. If the sites are too restricted in number, political groups can pretty well predict the years of their strengths. As it is, they take their chances where ever the conventions are held.

No, the Southern Baptist Convention is not about to split. In fact, it may have ended in Houston with Southern Baptists stronger than ever. The conventions last only three days. Southern Baptists are not the convention. They are to be found in the individual churches, and they will continue to witness to the world according to their ability and interest in doing so just as they have been doing. Perhaps the challenges of Bold Mission Trust will inspire them to intensify their efforts.

But through it all the witness of the local churches through the lives of individual Southern Baptists is what is meaningful in Southern Baptist concepts. The conventions are the annual gatherings of a few thousand of them — DTM

What The Cooperative Program Means To Me

I grew up on it. Mississippi College and New Orleans Baptist Theological Seminary were supported by it, and they exposed me to 10 years of education.

For 13 years now I have been associated with churches as pastor, and I have been able to see how the outward expression of a church's stewardship can be a real indication of the vitality of that church. By outward expression I do mean the church's contribution to the Cooperative Program.

The larger the vision of the church, the more willing it is to give to concerns that are outside of its institu-

tional self. The obverse is equally true; the more willing the church is to share outside of its local needs, the larger is its vision.

So, I grew up on it, was educated by it, and have lived in it as a pastor. The Cooperative Program means a lot to me!

A word of caution: this exercise of faith is like many other spiritual disciplines. Sometimes you have to be exposed to it for quite a while before you catch up to it. The First Baptist Church of Wiggins has helped me grow toward a deeper appreciation of Southern Baptists and the ingenious method of sharing called the Cooperative Program through which we share 21 cents out of every budget dollar.

Jim Street, Pastor
First Baptist Church, Wiggins

Faces And Places

By Anne Washburn McWilliams

Margaret Lackey: 1858-1948

Annie Armstrong. Lottie Moon. I've seen their faces in books. But Margaret Lackey — the woman for whom the State Mission Offering is named — what did she look like?

Her portrait shows chestnut colored hair with a sprinkle of gray at the temples, and large blue eyes. (Probably she was in her 60's when that was painted.)

In a picture of her in the WMU history book, *Hearts the Lord Opened*, she's wearing black wire-rimmed glasses with small round lenses. Her hair is pulled up into a bun in the back. The mischievous look in her eyes and a hint of dimples make me think she was about to laugh, though her mouth is properly prim. The nose is a bit too large and the chin a trifle pointed.

On her dress is an antique bar-shaped brooch, a gift to Miss Lackey from her father. (Miss Nettie Ree Traylor inherited the brooch.)

Margaret McRae Lackey was born on one of those Southern plantations now gone with the wind — in Copiah County, Mississippi, not too long before the Civil War — October 24, 1858. She was fifth of the nine children of James Jefferson and Elizabeth Sumrall Lackey.

When she was 12 she openly confessed Christ as her Savior and was baptized into the membership of Pilgrim's Rest, a church built on a corner of her father's farm.

She went to school at Crystal Springs and Hillman College at Clinton. For some years she taught in public schools in south Mississippi. Also she taught at Hillman and at Lea Female College, Summit.

April, 1912, she was employed as the first salaried, full-time corresponding secretary of Mississippi WMU. During the 1913 WMU Convention the women found out that Margaret Lackey was an eloquent speaker.

Marjean Patterson in *Covered Foundations* quotes some of Miss Lackey's 1913 speech: "When one must give so much of thought to the consideration of appointments to be met, one finds oneself thinking, dreaming, planning, longing for gold, gold! When one must get away from home and rest and face all kinds of weather and must meet all kinds of people, one finds oneself needing grit, grit! When one is led through all sorts of conditions and circumstances, by many strange ways and through many strange places, one knows one's greatest need of all is grace, grace!"

Her warm friendliness, I've heard, was one of her most noticeable characteristics. Her name for just about everybody was "Beloved."

Starting a new job at age 54. Imagine

that! And she stuck to it for 18 years, until she was 72, before she retired.

When Miss Lackey began her state work in 1912, the yearly budget for Mississippi WMU was \$900. She got a salary of \$50 a month and \$25 a month for "running expenses of the work."

In 1917, under her leadership, the State Mission Week of Prayer was inaugurated, and September was chosen as the month for the observance. In 1938, eight years after her retirement, the offering was given her name.

Mission study books she wrote included *Laborers Together*, *From Strength to Strength*, and *A Decade of WMU Service*. A volume of poems from her pen was titled *Mistletoe and Moss*.

In November, 1930 she decided to retire. Then April 8, 1931, she gave her final report to the WMU convention meeting at First Church, Jackson. Her modesty showed in that final message when she reminded the women that if she didn't keep on talking about her appreciation for all the beautiful things they had done for her it was because "silence suiteth best."

Right away she went to work as hostess at Baptist Hospital in Jackson. Later the hospital named one of its buildings in memory of her.

Miss Lackey died June 5, 1948, at age 90. Her funeral was held at Calvary Church, Jackson, with Claud Bowen in charge, assisted by Douglas Hudgins and W. A. Hewitt.

The goal for this year's Margaret Lackey Offering for State Missions is \$300,000.

Since Father Time first used his scythe, There's been a gauge
To fix his onward sweep;
And men of every age
Have thereby measured life.
We call this gauge a year.
We quarter it in seasons;
And as these appear,
Each in its turn,
Life seizes every hour and fills
It full of duties.

Some of common things. Some of thrills
Of things uncommon.
Each one claims a noble part
In life's great scheme;
And writes upon the human heart
The calm and storms that mark
The steady onward pace
That is achieved each passing milestone,
By His Grace.

Most of the hours are marked
By plain and simple things; —
Just common duties daily planned,
And which eye brings
The peace and joy of sweet content.
But now and then,
Comes some clear call to larger service; and we
Ken.

From heaven born visions,
Glorious thrills filled hours;
Ah, memory folds away such moments
Like pressed flowers!

— Margaret Lackey

Missions in New York State . . .

Can't honestly say, "No."

by S. M. Henriques Jr., Pastor
First Church, Tutwiler

It began at the State Brotherhood Banquet in Jackson in 1977. Jimmy Allen was the speaker; and he challenged the men there to become personally involved in Bold Missions, to go themselves to fields where God would lead them or to stand up if they would support someone.

There were two men, a pastor and layman from Tallahatchie Baptist Association, who did not stand up.

But they both went back to Tallahatchie County to their respective churches, both of them with a vision of what their Association could do for Bold Missions. Yet neither of them said anything to the other.

Came to Fruition

The idea later came to fruition. The Tallahatchie Baptist Association's Brotherhood meeting in February of 1979 voted to support a Mission Service Corps volunteer, possibly to New York State. In the meantime, God was preparing one of the pastors in the association, Larry Badon of the Mt. Pisgah church, to go to New York, to uproot himself and his family and travel to an area of the country where they had no relatives, no friends, no immediate source of income, to spread the Gospel of Jesus Christ.

By May of 1979, the Home Mission Board had approved Larry Badon and his wife, Pat, as Mission Service Corps volunteers. In another meeting at that time the Tallahatchie Brotherhood approved Larry and Pat Badon as the ones whom they would help support. Shortly, pledges to support the Badons for one year came from all across the Association but were not limited to the Brotherhood.

Larry and Pat Badon and their two children left for Cortland, New York, on May 22, 1979, and he serves there now in the Central Baptist Association there as church planter.

The Badons are supported in a cooperative effort between the Home Mission Board and the Tallahatchie Baptist Association, with the Board sending \$500 per month and the Association sending \$750 per month. The Badons hope to be entirely self-supporting by May, 1980.

Central Baptist Association in New York consists of nine counties and parts of seven others. In the association there are 2.5 million people with only 17 missions and churches. Cortland County, the primary target area for Badon's work, has approximately 50,000 people with only a small Congregational Church and a small independent Baptist Church doing any evangelical work at all.

Once, while visiting door to door in a neighborhood in Cortland, Larry discovered that 90 percent of the people there were unchurched. In another area he met one Catholic woman who had allowed a group from First Baptist Church of Brookhaven, Mississippi, hold a Bible study in her yard. Says Larry, "There seems to be an openness to the Gospel there, yet it will not be an easy task."

And it hasn't been. But the Lord is opening doors for His work. On July 15, the first service was held in the Cortland Baptist Chapel in the village of McGraw with 35 people present. The second Sunday there were 41 present, and 11 of those made decisions when the invitation was given.

Important Aspect

Backyard Bible Clubs have been an important aspect of the work as well. One club averaged 26 children with two professions of faith. Another averaged 45 in attendance with nine professions. Many prospects have been located; and one young man and his wife, who have been won to the Lord, are being cultivated and disciplined. And since the Badons have arrived on the field, their youngest son, Darrin, has been saved; and Larry has baptized him in the Bellewood Baptist Church in North Syracuse, N. Y. This

church is helping to sponsor the work there.

Adult Bible Studies in individual homes probably are the most effective way that the Badons use in reaching people for Christ. One of these has grown out of the Backyard Bible Club which was held in Homer, New York.

Tallahatchie Baptist Association in Mississippi consists of one county. That one county has a population of 17,000 people with 17 Southern Baptist churches. Those 17 churches have an average resident membership of only 140 with an average Sunday School attendance of just over 50 per Sunday. Yet these churches have banded together to support one called by God to go to an area of our country without an evangelical witness.

These 17 churches cry out with one voice to challenge much larger churches, much larger associations, and individual Christians to seriously consider the possibility of sending someone as a Mission Service Corps volunteer. The vision can grow, blossom, and bear fruit as it has in Tallahatchie County. Your church and your association can use this as a means to boldly participate in Bold Mission Thrust.

You can't honestly say "No" until you have honestly prayed.

Inerrancy Continued

Editor:

I have tried to follow closely the events of our convention as we have faced the "inerrancy" question regarding the Bible. A most enlightening and clarifying report of our convention's actions on the subject appeared in my September issue of MOODY MONTHLY magazine. I attended the Houston Convention but had missed some of the facts reported in MM, significant as they are, and had not read them anywhere else.

Former Convention President Wayne Dehoney had presented a motion to the convention. In it he reaffirmed the Baptist Faith and Message statement that the Bible is "truth without any mixture of error." In speaking in support of the motion, Dr. Dehoney said: "My interpretation and his (Dr. Adrian Rogers, new Convention president) is that in the original autographs, God's revelation was per-

fect and without error — doctrinally, historically, scientifically . . . I bring that and ask you to support it."

Former Convention president Herschel H. Hobbs then spoke. He was chairman of the committee that drafted the 1963 statement, adopted by the convention as "The Baptist Faith and Message." Dr. Hobbs said: "I support the Dehoney motion and the position of our president-elect, Adrian Rogers."

He continued: "I want to make this statement for clarification. I've received many letters asking what the committee meant by the Bible is truth without any mixture of error — If that included the entire Bible or just the part that is truth. Obviously, we had reference to the original manuscripts, but we accept that by faith, not by sight. . . . The committee understood and so recommended to this (1963) convention, and the convention adopted it, understanding that to include the

whole Bible."

With that explanation and with that understanding, the 1979 SBC Convention approved the Dehoney motion. With unmistakable clarity, we thus define and reaffirmed that "the Bible is truth, without any mixture of error."

Harold H. Hendrick
Florissant, Mo.

Liquor In Nation's Capitol

Editor:

I read that the United States House of Representatives has opened its own liquor store in a warehouse area right in the nation's capitol building.

However, the liquor was not stocked for over-the-counter sales to congressmen, either by drink or package, but was stocked for the convenience of lobbyists who organize after session receptions and parties for congressmen and their friends.

The capitol building is owned by all of the people of the United States.

Many are firmly opposed to the use of our building for the sale and distribution of alcoholic beverages.

The third special report to the United States Congress on Alcohol and Health from the secretary of Health, Education and Welfare stated that alcohol related deaths in the United States may run as high as 205,000 per year. Alcohol abuse and alcoholism were estimated to have cost the United States nearly \$43 billion in 1975.

We have to feel badly because of all the misery which is caused by alcohol. We should do something about it.

I believe three-fourths of mankind believe in their hearts that the world would be benefited by a total banishment of all intoxicating drinks.

Let us at least express to our congressmen our indignation and demand a halt to the sale and distribution of alcohol in our capitol building.

Mrs. J. R. Johnson
Jackson

D. Min. Program

Editor:

Some months ago you carried a brief story concerning Doctor of Ministry work to be offered in Jackson by New Orleans Baptist Theological Seminary. Seminar work is now under way at the Mississippi Baptist Building. I would be very grateful if you print the following paragraph:

Doctor of Ministry seminar work is being offered by New Orleans Baptist Theological Seminary at the Mississippi Baptist Building. Persons interested in being admitted to this program may write or call Dr. Bradford Curry, Director of the Doctor of Ministry program, 3939 Gentilly Boulevard, New Orleans, Louisiana 70126. The telephone number is (504) 282-4455. A prompt response will be made to each inquiry.

Bradford Curry

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Baptist Stewardship Plan Joins South African Races

(Continued from Page 1)
Alexander said that this was the first time all of the Baptist churches in the country had cooperated in a simultaneous effort of any kind.
Special permits had to be obtained for team members to enter the black townships. Billy Johnson, pastor of Dixie Church, Hattiesburg, said, "I was especially grateful for the opportunity to live with the black pastor of the Ga Rankuwa Church in Bophuthatswana. This was a new experience for me, and according to them, no white man had ever lived among them. This experience opened many doors for witnessing which I would not have had. Not only was I lifted up personally by this mission project but I believe the Dixie Church will benefit from the experiences which I am sharing with them."
In 1977 the total population of South Africa was 24,033,000. Of these 4,310,000 are whites; 2,426,000 are Coloureds, 746,000 are Asians, and 16,551,000 are blacks. The whites are descendants of early settlers, plus immigrants from Western Europe; the blacks are descended from the tribes that migrated from the north of Africa. The Coloureds are of mixed

origin including descendants of slaves from the East Indies, and the Asians are mainly Indians descended from labourers imported to work the Natal sugarcane fields.
Language was no problem for the Missisippians, since English is spoken throughout the country. Most of the people are bilingual, speaking the two official languages, English and Afrikaans.
When the Union of South Africa asked for help with planning a long-

term, convention-wide stewardship plan, Joseph Underwood of the Foreign Mission Board recruited volunteers for all phases of the project. Mississippi volunteers and others covered every area and province of the country in the two-week period there, including rural and urban churches.
"The preachers were God's men at the right time and the churches were prepared," said Roger Voke, project director and secretary of evangelism for the Baptist Union.
(Continued next week)



Ferrell Cork, pastor of First, Aberdeen, leads the stewardship study at Parkhurst Baptist Church, Johannesburg, South Africa. Cork is second from left, in dark suit.



Parkhurst Baptist Church, Johannesburg, South Africa.



Bob Barnes, pastor, First, Poplarville, led the stewardship study at Kimberley Baptist Church, Kimberley, South Africa. Pictured is one group attending his conference. The three in the rear were from the Florienville Baptist Church, a Coloured church in Kimberley.

Hurricane Victims Sent Funds, Help

(Continued from Page 1)
the Medical Assistance Program (MAP) organization.
The board also has approved \$10,000 in aid from general relief for disaster response for Dominica in addition to the \$15,000 in food aid which John R. Cheyne, associate consultant for relief ministries, took on the survey trip to Dominica he just completed. The Baptist World Alliance gave \$5,000 of the food aid figure.
A Southern Baptist medical team of eight physicians, a pharmacist, a nurse-surgical assistant, and an emergency medical technician will go to the Dominican Republic. Working out of schools, the team will divide into smaller teams to cover a wider territory. Harold E. Hurst, associate to the board's medical consultant who coordinated the planning for the team, will accompany the group.
The board also approved \$5,000 from regular operating funds to help repair missionary residences. Four missionary personnel and a missionary child remain on Dominica. A Mission Service Corps volunteer couple returned to the United States and three other mission personnel and three children evacuated to Barbados.
The Dominican Republic is about half the size of Kentucky. Together with Haiti, it forms an island just southeast of Cuba. Dominica (pronounced dough-min-ee-ka) is one of a handful of tiny islands making up the Windward Islands, the most easterly group of islands in the Caribbean.

Names In The News

The name of Harry Lucenay, pastor of Temple Baptist Church in Hattiesburg, was inadvertently left out of the listing two weeks ago of the BSU roster. The roster is a listing of churches and pastors in college towns, plus listings of BSU directors and president.

John and Kathy Stanley, missionary journeymen to Kenya, have arrived on the field (address: Box 14446, Nairobi, Kenya). Before they were employed by the Foreign Mission Board in July 1979, he was pastor of Ogden Church, Benton, Miss.



JOEL SLACK, a Southern Baptist MK (missionary kid) whose family is furloughing in Hattiesburg, received the award as top boy camper in Centrifuge during the recent foreign missions conference at Gloria (N.M.) Baptist Conference Center. He is shown here with his parents, JAMES AND MARY SLACK, Southern Baptist missionaries to the Philippines. Mrs. Slack is a native of Poplarville. Centrifuge is a new program for high school age youth. (FMB) photo by James E. Legg



MT. ZION CHURCH, WAYNE COUNTY, on July 8 presented ASHLEY FREEMAN and TERRY WILLIAMS each a license to preach. HARLIS G. MARTIN, pastor, center, presented the licenses. Both young men are now enrolled at Clarke College and are available for pulpit supply.

Christian Action Unit Schedules '80 Events

(Continued from Page 1)
formation meetings with their elected representatives and senators; and the Commission adopted a resolution encouraging all associations to attempt such a meeting following the election this fall.
The Commission set January as a month of anti-gambling education, with the suggestion that January 13 be observed as Anti-gambling Education Day in the churches.
Pastors will receive adequate information to assist in observance, according to Clark Hensley, Executive Director.
The Administrative Committee, in addition to suggesting the budget, recommended that the Commission request the Convention Constitution and By-laws Committee to submit a proposed by-law to read "The Commission shall report to and make recommendations to the Convention Board and/or the Convention." While the Commission reports annually to the Convention, it was stated that there might be times when it would be advisable or advantageous to the work of the Commission and the Convention to report to the Convention Board.
Provision was made for the printing

MC and HMB

(Continued from page 1)
tiesburg, and a special feature on Bold Mission America. Mrs. Helen Fling, who is on the staffs of the Home Mission Board and Woman's Missionary Union as WMU promotion associate in new areas. She is known as a conference leader, speaker, and writer of mission books and programs.
The Wednesday evening session includes music by the Mississippi Baptist Student Union choir, directed by Jerry Merriman, and a message by Ken Lyle. Lyle is pastor of Atlanta's Tabernacle Baptist Church and is former director of missions for the Metropolitan New York Baptist Association. He is a graduate of Mississippi College and Southwestern and Southeastern Seminaries.
Also on Wednesday night will be a special feature which is a drama, entitled "Bold Mission from Adam to Tomorrow." Written by Ed Seabough, the drama will be performed by Mississippi College drama students and directed by Mary Catherine Gentry. Special guests will be the Ware Triplets of Oklahoma.

Commissioning
Capping the entire program will be the Thursday evening session which includes a musical presentation by Broadmoor Baptist Church choir, Jackson, directed by J. M. Wood. The commissioning service of new home missionaries will be begun by a processional featuring the Baptist Children's Village children bringing in the flags of the states. William Tanner, executive director-treasurer of the Home Mission Board in Atlanta, will present the charge to the missionaries and offer the closing invitation.

English School Will Open At Broadmoor

A Conversational English School is set to open Sept. 26 at Broadmoor Baptist Church in Jackson.
Registration will be from 9:30-11 a.m. that day with classes running on Wednesdays thereafter from 9:30-11:30 a.m.
Classes will be for persons who want to learn English. There will be beginning conversational English, and classes at the intermediate and advanced levels.
There is no charge for the classes or for the nursery which will be provided for students.
Teachers for these classes have since been trained in a workshop sponsored by the Christian Social Ministries office of the Hinds-Madison Baptist Association and the Cooperative Missions Department of the Mississippi Baptist Convention Board.
For specific information, contact the associational office at 362-8676, or simply appear that Wednesday morning and register for classes.
Curtiss Ferrell, minister to the Spanish at Broadmoor and Brenda Myers, CSM missionary, have coordinated development of the classes.

Staff Changes

Wilbur B. Webb is now pastor of Drew Church. He moved there from First Church, Itta Bena. He and his wife, the former Bonnie Adams of West Monroe, are graduates of Mississippi College. Webb has a B.D. and Th.M. degree from Southern Seminary and has pastored churches in Mississippi, Kentucky, and Arkansas. The Webbs have three sons.
Webb preached the 150th Anniversary Message at the Youngers Creek Baptist Church, Elizabethtown, Ky. on Aug. 26. T. L. Holcomb and R. B. Gunter served as pastors of the Youngers Creek Church in the period, 1907 through 1912. Webb served there in 1955-57, while in seminary.)

James William Boyd has assumed the duties as pastor of Sunrise Church, Hattiesburg. He moved from First Church, Sneads, Fla. Boyd received a B.A. degree from Mobile College and attended New Orleans Seminary. While in Florida he was clerk in the Santa Rosa Association, Church Training director for the Okaloosa Association, and R.A. director for the Chipala Association.
He is married to the former Ellen Howell, Cantonment, Fla. They have three children.
Stan Pendarvis has accepted the position of minister of education and youth at Forest Church. He planned to begin his duties there on Sept. 2. Clyde Little is the pastor.
Pendarvis moved to Mississippi from the Highland Park Church, Bartlesville, Okla. He is a native Mississippian, from Jackson, and a graduate of Clarke and Mississippi College and Southwestern Seminary.

Braxton Burns Note On 100th Birthday

Braxton Church celebrated its centennial on Sunday, Sept. 9, with a note burning ceremony and addresses by two former pastors, one of whom is now a foreign missionary.
The note burning at the afternoon service commemorated the payment-in-full of the building loan for the construction of the multi-purpose building erected in 1973-74.
Payton Myers, former pastor at Braxton, on furlough from Nigeria, delivered the 11 a.m. message. Wesley Miley, another former pastor of the church, preached at 1:30 p.m.
A covered dish lunch was served in the multi-purpose building.

Baylor Club Will Meet In Jackson

The Mississippi Baylor Club will meet Sept. 18 at Calvary Baptist Church in Jackson. A meal will be served at 7 p.m., and reservations should be made with Calvary Baptist Church. Along with ex-students and alumni all parents of Baylor students are invited to attend. The dinner will be \$5 per person. Lee Polk, chairman of the Oral Communications Department at Baylor, will speak.

Revival Dates

Silver City Church: Sept. 16-21; Buddy Hampton of Eunice, La. evangelist; Jerry Childs, Silver City, music leader; Clyde C. Carraway, pastor.
Chesterville Church, Tupelo: Sept. 16-21; Richard Clement, pastor, West Jackson Street Church, Tupelo, preaching at 7:30 p.m. Mon.-Fri.; Tommy and Diane Winders, Tupelo, special guests on Sept. 16, to lead morning worship and give a concert at 7:30 p.m.; Tom Littlejohn, pastor.

Homecoming

HOMECOMING at Sandersville Church will be Sept. 23. E. I. Farr from Clinton will be the guest speaker in the 11 a.m. worship service. Dinner will be served on the grounds. Former members and friends are invited, says Bruce Jolly, pastor.

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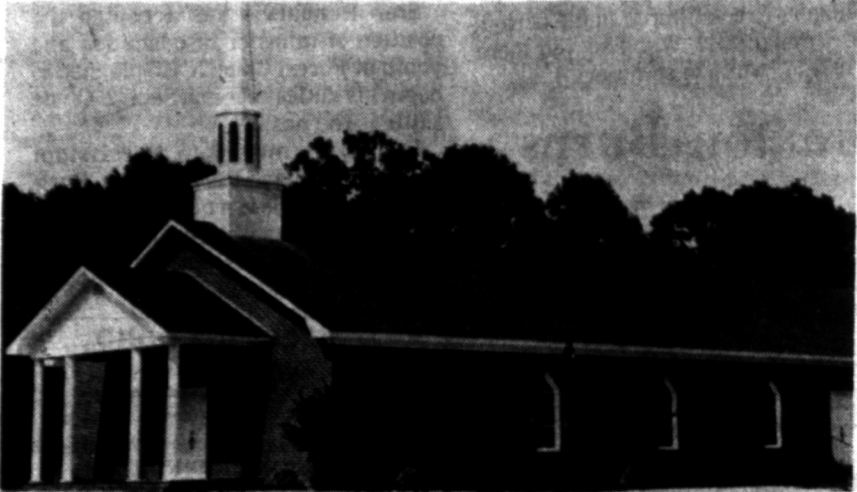
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Just For The Record . . .



CALVARY CHURCH in BATESVILLE dedicated its recently constructed pastorium on Aug. 26. The home is on a one acre lot near the intersection of Tubbs Road and Stagecoach Road. J. D. Joslin, a former pastor, brought the dedicatory message. Special music was provided by Mr. and Mrs. Danny Perkins, Debbie Hudson, Mrs. Connie Tucker, and Mrs. Mary Evelyn Ledbetter. Joe Havens, chairman of the Building Committee, led the prayer of dedication.

The 2,900 square foot house was furnished with appliances and drapes. A brick veneered utility building was also constructed. The cost of the entire project was around \$85,000 and was dedicated debt free.



UNION CHURCH, ALCORN COUNTY, near Corinth, has burned the note on a \$55,000 building, top photo, just six years after the building's completion. Bottom photo, Ladrón Mattox, Building Committee chairman, left, holds the note. Vic Marlar, right, an employee of the National Bank of Commerce, where the money was borrowed, struck the match. (Photos by Mrs. Gisela Miller).



LONGVIEW CHURCH, BELDEN, held a coronation service on July 29 for Acteens, GA's, and Mission Friends. 1st row: MISSION FRIENDS: Kimberly Cummings, Heather Burczynski, Tammy Witt, Kari Litton, Travis Pound, Brian Ely, Michelle Garrison, Shondra Park, Jody Westmoreland, and Danny Laura Bryant. 2nd row: GA's: Tonya Witt, Bonnie Pound, Angela Faulkner, Karen Steele, Carmen Crane, Cydney Johnson, Paula Young, Cynthia Faulkner, Crystie Pound, Carla Pound, Michelle Crane, and Jeanell Bryant. 3rd row: Donna McHann, usher; Mrs. Betty Crane, GA Leader; Mrs. Bonnie Litton, Mission Friends Leader; Mrs. Claire Burczynski, GA Leader; Mrs. Jill Westmoreland, Acteens Leader, and Beth McHann, usher. 4th row: Mrs. Regena Boyd, pianist; Acteen Queens: Eunecia Bryant, Diane Caldwell, Anita McCraw; Michael J. Burczynski, pastor; Acteens Queens: Jima Steele, Renee Parmer, Sandra Helms; and Linda Helms, organist.



Music Makers of Friendship Church, Grenada, under direction of Judy Lantrip, presented a musical entitled "Down By The Creekbank" by Dottie Rambo. Music Maker singers are: seated L to R, Dale Staten, Jennie Smith, Bubba Lantrip, Cade McEwen, Cindy Staten, Chad Barnette, Cheryl Bloodworth,

Tracy Pickle, Kim Simpson, Amy Orrell; standing L to R, Danny White, Judy Lantrip, Leigh Lantrip, Jennifer Liles, Memory McEwen, Beth Orrell, Jennie White, Mandy Barnette, Rosemary Bloodworth, Jeff Pickle. Art work by Becky McCammon. (Photo by Clyde Johnson.)

Revival Results

James Robison Evangelistic Association reported that more than 1,000 persons made decisions at the Jones County Baptist Crusade held in Laurel, June 22-25. Of that number, 394 people accepted Jesus Christ as

Savior.

The crusade was sponsored by the Jones County Baptist Association. Local pastors are reported to be following up on the decisions recorded during the crusade.

Dallas (EP) — The Islamic Association of North Texas has purchased a site here for a \$1 million center to serve the estimated 5,000 Muslims in the Dallas area. The center will house a mosque with a minaret, a school, a library and a clinic, said Mohammad Suleman, chairman of the coordinating committee of the project.



Off The Record

Hoping to develop his son's character, a father once gave him a penny and a quarter as he was leaving for Sunday school. "Now, Peter, you put whichever one you want in the collection plate."

When the boy returned, his father asked which coin he had given. Peter answered, "Well, just before they sent around the plate the preacher said, 'The Lord loveth a cheerful giver,' and I knew I could give the penny a lot more cheerfully than I could give the quarter, so I gave it."

In the Bible class for young children, the pastor asked, "Now, what do we mean by sins of omission?"

Little Mary shot up her hand and answered, "Those are the sins we should have committed, but we didn't."



buy that field (the ethical issue often raised of the finder keeping the treasure a secret from the owner until the field is purchased misses the entire point of the parable, and overlooks the fact that everything he did was in perfect harmony with Hebrew law). The pearl merchant deliberately seeks the "pearl of great price," and, having found it, sells all that he has to buy it.

The point is clear: God can rule in our lives only when we are willing to give up the petty gods which clamor for our loyalties. Every good thing in life comes at the price of lesser goods. To live in a right relationship with God is of such great value that it's worth whatever price we have to pay. The cost of discipleship is real. There is no "cheap grace."

But, please notice: the theme here is not sacrifice, but joy. Both the plowman and the merchant are thrilled to surrender lesser values for the one great value in life. They don't really lose anything of worth in the transaction. It seems to me that this is what Jesus meant when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Life and Work Lesson

Seizing Opportunities To Witness

By W. Thomas Baddley
First Church, Brandon
Acts 24:1-26:32

One of the best places to witness to someone about the saving grace of God is in a hospital room where the patient is terminally or seriously ill. Oh, I'm not referring to telling the patient about Jesus (though we ought to carefully see to it that all have heard the Good News and be invited to respond), but rather the patient witnessing to those who come into his/her room. When we are "on top," people sometimes seem to be able to brush aside the conviction of our communication; but when we are on the bottom (physically), the impact of the witness from a Spirit-filled witness is quite intense.

In our lesson for this week, Paul is not physically down because of illness, but down because of incarceration. He was a prisoner being held, not because he had been convicted of a crime, but because the authorities feared political repercussions from the Jews if he were released. Still, Paul remained faithful, not pleading for man's mercy, but telling what God had done for him and what God offered to all others.

Too often we recognize that we have had opportunities and missed them. Sometimes we recognize opportunities but let them pass. What we need is to pray for sensitivity to be aware of them and courage to seize them.

I. A Witness To The Way (Acts 24:14-15)

Ananias, the high priest, along with some of the elders, arrived in Caesarea bringing charges against Paul. They brought a lawyer with them as a spokesman. As he spoke, it became evident that though their charges were both religious and political they stressed the political. They charged him with sedition (agitating the people); being the ringleader of a new sect — THE WAY; and that he profaned the temple.

Paul spoke in his own defense and denied the charge of disturbing the peace in Jerusalem. He had come to worship (v. 11) and to bring alms and offerings to his people (v. 17).

Likewise, he denied the third charge. He had been found in the Temple, "purified . . . neither with multitude, nor with tumult" (v. 18).

He did confess to following "The Way," but he denied that it was any kind of a newly formed heresy. This so-called heresy of which Paul was ac-

cused was not a deviation from Judaism, but Judaism as it was to be in the final age. One identifying characteristic was the hope of resurrection of the dead. With this belief, Paul denied any wrong doing in following "The Way."

II. Paul Before Felix (Acts 24:24-25)

Having listened to the charges and having a background knowledge of "The Way," Felix seemed impressed by Paul's honesty and obvious innocence. Pleasing the people also seemed to weigh heavily in this situation. So, Felix deferred his decision. In the meantime, he provided for considerable freedom for Paul, though he was still officially under arrest.

Some days later, seeking to improve his personal knowledge of "The Way," Felix called Paul to meet again with him and with his wife, Drusilla. Drusilla was a Jewess, once married to the King of Emesa, also the daughter of Herod Agrippa I, who was responsible for James' death and Peter's imprisonment. Together they seemed anxious for information and intellectual entertainment from Paul's testimony. The tables were turned, however, and soon the conversation changed as Paul "reasoned of righteousness, temperance, and judgment to come" (24:25). Here was Paul speaking of justice to a corrupt judge, of self-control to a self-indulgent man, and of the coming judgment to a judge who needed to be reminded that he, too, would one day be called accountable.

When the Holy Spirit convicts a man of sin, it is a frightening experience. The KJV translates the response as: "Felix trembled."

The trembling was an outward manifestation of fear, or realization of sin, of conviction by God's righteousness. Felix couldn't take it. He dismissed Paul until another day.

He evidently kept Paul close by and talked often with him, but the Scripture indicates that his motive was not spiritual, but monetary, hoping for ransom or a payoff to release Paul. More opportunities seized.

III. Paul's Witness Before Agrippa (Acts 26:19-22)

Time passed (two years) and so did the person in charge. Felix moved on, leaving the case of "Paul vs. the Jews from Jerusalem" in the hands of Festus. When the Jews sought to extradite

Paul in order that they could assassinate him, Paul appealed again to his Roman citizenship to prevent the move. Festus, however, used this maneuver to "pass the buck." Rather than be responsible for an unfair (if Paul was declared guilty) or unpopular (if Paul was released) decision, he decided to pass him on to Rome.

In the meantime, Agrippa II and his sister/mistress, Bernice, arrived for a visit. Thinking it might be quite entertaining, Agrippa requested the privilege of hearing Paul tell his story again.

Having appealed to Rome, Paul was not obligated to speak, but here was

another opportunity, and he seized it. IV. Pressing For Commitment (Acts 26:27-29)

Having had much exposure to Judaism (their mother, the wife of Agrippa I was a Jewess), both Agrippa and Bernice could understand more of the testimony than did Festus. At one point, Festus protested, accusing Paul of losing his sanity. Paul then turned to Agrippa and appealed for response, knowing that he knew both the prophecy and the present.

Instead of answering the direct question of Paul, Agrippa responded with a classic comment. (29) It can be legitimately translated: "With such

Uniform Lesson

God's Authority And Rule

By Ed North, First, Quitman
Isaiah 5:1-7,
Matt. 21:33-41, 13:44-46

Frustrated school teachers and administrators, law enforcement officials, governmental leaders, and parents bemoan the absence of respect for authority in contemporary society. The "do your own thing" philosophy of the devil has tainted an entire generation. The seeds of rebellion sown by Adam in the long ago continue to bear a bitter and devastating harvest.

The Bible makes it crystal clear that all forms of rejection of authority ultimately stem from man's basic rebellion against God. The initial insurrection in Eden immediately placed its stamp upon the structures of society (family, civilized government, etc.). Obedience gave way to disobedience, order to lawlessness, relationship to brokenness and murder. God must reign or man experiences ruin.

I. The Tragedy of Rejecting God's Authority (Isaiah 5:1-7, Matt. 21:33-46)

The parable of our Lord in the Matthean passage embraces and expands the song-parable of Isaiah. The vineyard had long been a symbol for Israel. The owner is God, and the tenants are the people of Israel, specifically the religious and political leaders. The servants are the prophets of

God, and the son is Jesus. The other tenants to whom the vineyard is finally given represent the Christian church.

The parable develops various themes. There is the theme of God's providential care (v. 33). The "wall," "winepress," and "tower" express the gracious provision of God for His covenant people. To accept God's authority, to "come into His kingdom," is to open oneself to an abundant love which knows no bounds.

But, there is also the theme of man's freedom (vv. 34-39). God does not force His rule upon us. The human freedom to reject God's authority was written into the blueprints of creation before the foundation of the world. It was inherent in God's intention to create a man, not a robot. The tenants abuse and murder the owner's servants, even his son, in utter rejection of his authority. This is a graphic illustration of man's failure to handle his freedom responsibly. "Do your own thing," or the inability to accept responsibility, is nothing new. Man has always demanded freedom on his own terms.

The death of the son (vv. 37-39) echoes the grand theme of redemption. Clearly Jesus is announcing his own death on behalf of stubborn, rebellious man. God is not willing to leave us in our murderous, sinful plight. He comes to us in His own dear Son to die because of us and for us.

Finally, the theme of judgment is trumpeted (vv. 40-44). The tenants (Israel, all men) have the freedom to reject God's rule, but they do so at the jeopardy of their own well being. The crushing blow (v. 44) of God's judgment cannot be ignored. The loss of the kingdom of God (v. 43) is certain. Man rejects the rule of God in his life at great peril. This is the plain teaching of Scripture, and the obvious lesson of history.

II. The Joy of Accepting God's Authority (Matt. 13:44-46)

These two mini-parables teach the same truth: the surpassing worth of the kingdom of God, and the joy of its discovery. The interpretation sometimes given that the "treasure" and the "pearl" represent man, and Christ is the one who pays the great price to purchase him is an overrating of sinful man, and an obvious misuse of this great text. Christ did pay the supreme price to redeem us, but, believe me, we were neither treasure nor pearl; we were sinners.

The "treasure" and "pearl" symbolize the kingdom of God in our lives. This kingdom is of such surpassing value that it is worth giving up everything else in order to obtain it. The plowman who unexpectedly comes upon the treasure hidden in the field, happily sells all that he has in order to

Baptized For The Dead

By B. Z. Byrd
Clear Creek
Wayne County
I Cor. 15:29

Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? I Cor. 15:29. Verse 30 asks, And why stand we in jeopardy every hour?

The Mormons send their young men out two by two. Two of these young men came to my Uncle Jeff's home and said they would send a picture of my grandmother and grandfather to Salt Lake City, Utah, and let someone be baptized for them and they would be saved. He didn't fall for it, and good for him that he didn't. They would have pestered him from then on. We are plainly told — It is appointed unto men once to die, but after this the judgment: Hebrews 9:27

Their understanding of I Cor. 15:29 is absolute evidence of taking scripture completely out of context.

The Apostle Paul is not speaking of baptizing living believers in the place

of dead believers or unbelievers. In the first place, there is no assignment of saving efficacy to baptism. Baptism is an ordinance, just as is the Lord's Supper. I believe in Baptizing and in observing the Lord's Supper, but the New Birth is the only must to salvation (John 3:3-7).

The point is: of what value is it for one to trust Christ and be baptized and join the ranks and forces and fill the vacancies left by the believers who did their best to meet the requirements of their calling if there be no resurrection of the dead? All work for Christ would be in vain.

Verse 30 goes a step further and says we are standing in jeopardy every hour. We must continually guard against misquotes of scripture, especially the quotes of scripture out of context. There is scripture that is non-contextual; it would fit any place — for example, Rev. 3:19 — "As many as I love, I rebuke and chasten; be zealous therefore and repent." Wherever this is inserted would make no difference in its meaning.

I am certain that everything we preach, if scriptural, has been preached before. So actually we are baptized to fill the ranks of dead believers who will be resurrected at the rapture of the church.

Homecomings

Holly Bluff Church celebrated homecoming day on Sept. 9. A musical program with local and guest talent was the afternoon feature. A covered dish lunch followed the morning worship service.

Friendship East Church at Charleston heard singers from Greenwood, during homecoming day Sept. 9. The pastor, J. G. Thomas, preached at 11 a.m. The singing was in the afternoon, following lunch at the church.

Providence Church, Yazoo County, will celebrate homecoming Sunday, Sept. 23, featuring Sunday School at 10, worship services at 11 a.m. and 1:15 p.m., and dinner on the grounds. C. J. Olander, former pastor, will be the speaker. Robert I. Martin is pastor. Former pastors, members of former days, and friends are invited. The church was C. J. Olander's first pastorate, 1915-1917. Olander now lives at 1202 S. Hillview Drive, Meridian, and will be 85 on Sept. 22.